

A

SOVEREIGN ANTIDOTE

To drive out

DISCONTENT

In all that any way suffer Affliction:

As also the Benefit of Affliction; and how to Husband it so, that the weakest Christian (with blessing from above) may be able to support himself in his most miserable exigents.

Together with the Wit, Generosity, Magnanimity and Invincible strength of a patient Christian Rightly so stiled, and as is herein Characterised

Extracted out of the choicest Authors, Ancient and Modern, both Holy and Humane. *Necessary to be read of all that any way suffer Tribulation.*

The Second Part.

By R. Younge, of Roxwell in Essex, *Florilegus*.

Licensed and Entered according to Order.

All that will live godly in Christ Jesus, shall suffer persecution, 2 Tim. 3. 12.

L O N D O N,

Printed for the Author and are to be sold at his House near the *Wind-mills*, next dore to the three Colts: with more than forty other pieces, by the same Author, 1668.



MVSEVM
BRITAN
NICVM

SOVEREIGN ANTIDOTE

To Drive out

DISCONTENT, &c.

PART. II.

CHAP. I.

IN the former part I have Shewen the several *Reasons*, why God suffers the best of his Children to be afflicted; with the manifold benefits and advantages they make thereof. Now that *some* may be perswaded to make this use of their sufferings, and that we may also put to silence the ignorance of others; (foolish men who are mistaken in judging of this matter, supposing it a base thing to suffer injuries unrevenge) see the *Reasons* which deservedly make Gods children so patiently to suffer wrongs that the men of the world never dream of: And how, through the study of *virtue* and *Christian prudence*, they make the servile passions of their minds (fear and anger) subject to the more worthy faculties of their souls, reason and understanding. The reasons thereof are these.

i. Because it is more generous and laudable to forgive, than revenge. Certainly, in taking revenge, a man is but even with his enemy; but, in passing it over, he is superiour to him: for it is a Princes part to pardon: yea, quoth *Alexander*, there can be nothing more noble, than to do well to those that deserve ill. And *St. Gregory*, It is more honor to suffer injuries by silence, than to overcome them by answering again. Princes use not to chide when *Embassadors* have offered them undecencies, but deny them audience as if silence were the way royall to correct a wrong. And certainly, he enjoys a brave composednesse, that seats himself above the flight of the injurious claw: Like the Emperour *Augustus*, who though of a most tenacious and retentive memory, would forget wrongs, as soon as they were offered: Or *Agathocles*, *Antigonus*, and *Cesar*, who being great Potentates, were as little moved at vulgar wrongs, as a Lyon at the barking of Curres: yea, the Orator gives it as a high praise to *Cesar*, that he could forget nothing but wrongs, remember nothing but benefits; and who so truly noble as he that can do ill, and will not?

True, It is not rare to see a great man vex himself at the neglect of a peasant, but this argues a poor spirit: A true Lyon would pass it by, with

an honourable scorn. You'l confesse then 'tis Princely to disdain a wrong: and is that all? No, forgiveness, saith Seneca, is a valiant kinde of revenge: and none are so frequent in pardoning as the couragious. He that is modestly valiant stirs not till he must needs, and then to purpose: Like the Flint, he hath fire in him, but it appears not, untill you force it from him: Who more valiant than Iosua? and he held it the noblest victory, to overcome evil with good: for the Gibeonites took not so much pains in coming to deceive him; as he, in going to deliver them. And Cicero more commends Caesar for overcoming his own courage in pardoning Marcellus, than for the great victories he had against his other enemies. Yea, a dominion over ones self is greater then the Grand Signiory of Turkie. For as the greatest knowledge, is truly to know thy self; so the greatest conquest, is to subdue thy self. He is a wiseman that can avoid an evil, he is a patient man that can indure it, but he is a valiant man that can conquer it, And indeed, for a man to overcome an enemy, and be overcome by his own passions, is to conquer a petty village with the losse of a large City. What saith a Father? Miserable is that victory wherein thou overcomest thine enemy, and the Diuel in the meantime overcomes thee: thou slayest his body, the Diuel thy soul. Now we deem him to have the honour of the warre, that hath the profit of it. But as an Emperour said of the means prescribed him to cure his Leprosie (which was the blood of Infants) I had rather be sick still, than be recovered by such a medicine: so wilt thou in this case, if thou hast either bowels or brains. Yea, if the price or honour of the conquest be rated by the difficulty; then to suppress anger in thy self, is to conquer with Hercules, one of the Furies: To tame all passions, is to lead Cerberus in chains: and to indure afflictions and persecutions strongly and patiently, is with Atlas to bear the whole World on thy shoulders as saith the Poet.

It is no shame to suffer ill, but to do it: to be evil, we are all naturally disposed: to be holy and good, is the difficulty. Yea, every beast and vermine can kill: it is true prowess and honour to give life and preserve it. Yea a beast being snarled at by a cur, will pass by as scorning to take notice thereof. I, but is it wisdom so to do? Yes, first, the ancient received opinion is, that the sinews of wisdom, are slowness of belief and distrust. Secondly, None more wise then Solomon, and he is of opinion, That it is the glory of a man to pass by an offence, Prov. 19. 11. We fools think it ignominy and cowardise, to put up the lye without a stub: a wrong, without a challenge: but Solomon to whose wisdom all wise men will subscribe, was of another judgment; and to this of Solomon, the wisest heathen have set their seal: Pistræus the Philosopher holds, That, pardon is better than revenge, inasmuch as the one is proper to the spirit, the other to a cruel beast. And Demosthenes being reproached by one, answers, I will not strive with thee in this kind of fight: in which he that is overcome is the better man. But, how Socrates, whom the Oracle of Apollo pronounced the wisest man alive, and all the rest of the Philosophers approved of it, both by judgment and practice

practise; we shall have occasion to relate in the reasons insuing: No truer note of a *wiseman* than this; he so loves as if he were to be an enemy, and so hates as if he were to love again. We know a spark of fire falling upon a solid body, presently goes out, which falling upon combustible matter kindles and burns: Now as with fire, the light stuff and rubbish kindles sooner than the solid and more compact; so, anger doth sooner inflame a fool than a man composed in his resolutions. This the *Holy Ghost* witnesseth Eccles. 7. Be not thou of a hasty spirit to be angry; for anger refresheth in the bosom of fools, vers. 9. So much fury, so much folly: the more chafing, the lesse wisdom. I confesse, I finde some wise men extremely passionate by nature, as there is no generall rule but admits of some exceptions: Even God himself, had particular exceptions, from his generall Laws: as the Cherubims over the Ark, was an instance against the second Commandment: the Israelites robbing the Egyptians against the eighth: the Priests breaking the Sabbath, Matth. 12. 5. against the fourth: and Phineas killing Zimry, against the sixth, Numb. 25. 8. And these, as they are more taken with a joy, so they tast a discontent more heavily: In whom Choler like fire in stubble is soon kindled, and soon out: for they are stung with a Nettle, and allayed with a Dock: being like Gun-powder, to which you no sooner give fire, but they fly in your face. And they say these hot men are the best natur'd; but I say, then the best are nought: And it is a strange fit that transformes a wiseman (with *Apuleius*) into an Asse; yea, a Tyger. And others again, none of the wisest, who are free from being affected; And as they never joy excessively, so they never sorrow inordinately; but have together lesse mirth and lesse mourning; like patient Gamesters, winning and losing, are all one. But for the most part, it is otherwise. Yea, impatience is the Cousin-german to frenzie. How oft have we heard men that have been displeased with others, tear the Name of their Maker in pieces?

And lastly, This of all others is the most divine and Christian-like revenge; witness our Saviour Christ, who by death, overcame death (as David cut off the head of Goliath, with his own sword) and even then triumphed over his enemies, when most they seemed to triumph over him, Col. 2. 15. And the Martyrs, who are said by the *Holy Ghost*, to overcome the great Dragon, that old Serpent called the Divell and Satan, in that they loved not their lives unto the death, Rev. 12. 11. Their conquering was by dying, not by killing: and, can the back of Charity now bear no load? are the sinews of Love grown so feeble? And holy David, who when he had Saul at his mercy, instead of cutting off his head, as his servants perswaded him, only cut off the lap of his garment, and after thought that too much also. And at another time, when the Lord had closed him into his hands, finding him asleep in the Fort, instead of taking away his life, as Abishai counselled him, he took away his Spear, and instead of taking away his blood from his heart, he takes a pot of water from his head. That this kind of revenge for a man to find his enemy at an advantage, and let him depart free, is generous and noble, beyond the capacity of an ordinary man: you

may hear *Saul* himself confesse, *1 Sam. 24. 17.* to *23.* Again, when the *King* of *Syria* sent a mighty *Host* to take *Elisba*, and the *Lord* had smote them all with *blindness*, and shut them into *Samaria*; what doth the *Prophet*? *slay* them? No: indeed the *King* of *Israel* would fain have had it so, his fingers *ischt* to be doing: but *Elisba* commanded *bread* and *water* to be set before them, that they might *eat* and *drink*, and go to their *Master*, *2 King. 6. 22.* So a *Christian* truly generous, will omit no opportunity of doing good: nor do evil, though he have opportunity: for to may, and will not, is the *Christians* laud.

Which yet is not all, for besides that it is the most generous, noble, valiant, wise, divine and *Christian-like* revenge, to passe by and forgive injuries; our *Saviour Christ*, in whom is the fountain of all wisdom and knowledge, as all the senses are in the head, *Zach. 4. 12.* allowes none for magnanimous, but such as together with forgiving, blest those that curse them, and do good to such as hurt them, *Marth. 5. 44.* The case of *Moses*, *Steven*, and many others; as I shall shew in *Chapter 31.* which is true generosity indeed. But how contrary is the opinion of the *World*, to the judgment of *God*, and the wisest of men concerning valour?

CHAP. II.

2. **B**Ecause suffering is the only way to prevent suffering; Revenge being one of those remedies, which, not seldom, proves more grievous than the disease itself. When once *Xantippe*, the wife of *Socrates*, in the open street pluckt his cloak from his back; and some of his acquaintance counselled him to strike her: he answers, You say well; that while we are brawling and fighting together, every one of you may clap us on the back & cry; Hoe, well said, to it *Socrates*: yea well done *Xantippe*, the wisest of the twain. When *Aristippus* was asked by one in derision, where the great high friendship was become, that formerly had been between him and *Æschines*? he answers, It is asleep, but I will go and awaken it; and did so, least their enemies should make it a matter of rejoycing. When *Philip* of *Macedon* was told that the *Græcians* spake evil words of him, notwithstanding he did them much good, and was withall counselled to chastise them; he answers, Your counsel is not good, for if they now speak evil of us, having done them good only; what would they then if we should do them any harm? And at another time, being counselled either to banish, or put to death one who had slandered him; he would do neither of both, saying, It was not a sufficient cause to condemn him: and for banishing, it was better not to let him stirre out of *Macedonia*, where all men knew that he lyed; than to send him among strangers, who not knowing him, might admit his slanders for truth: better he speak where we are both known, than where we are both unknown. And this made *Chrysippus*, when one complained to him, that his friend had reproached him privately,

privately; answer, Ah, but chide him not, for then he will do as much in publicke- Neglect will sooner kill an injury, than Revenge. These tongue-squibs, or crackers of the brain, will die alone, if we revive them not: the best way to have them forgotten by others, is first to forget them our selves. Yea, to condemn an enemy, is better then either to fear him, or answer him. When the Passenger gallops by, as if his fear made him speedy, the Cur follows him with open mouth and swiftness: let him turn to the brawling Cur, and he will be more fierce; but let him ride by in a confident neglect, and the Dog will never stir at him, or at least will soon give over and be quiet. Wherefore, when aspersed, labour as the eclipsed Moon, to keep on our motion, till we wade out of the shadow, and receive our former splendor. To vex other men, is but to prompt them how they should again vex us. Two earthen pots floating on the water, with this Inscription, If we knock, we crack; was long ago made the Emblem of England and the Low-Countreys. When two friends fall out, if one be not the wiser, they turn love into anger and passion, passion into evil words, words into blows; and when they are fighting a third adversary hath a fair advantage to insult over them both, As have you not sometimes seen two neighbours, like two Cocks of the Game pick out one anothers eyes, to make the Lawyers sport; it may be kill them? As while Judah was hot against Israel and Israel hot against Judah, the King of Syria smot them both. At least Sathan that common and arch enemy will have us at advantage. For as vain men delight when two Dogs, or two Cocks are a fighting, to encourage and prick them forward to the combat: Even so doth Satan deal with us; Controversies like a pair of Cudgels, are thrown in by the Devill, and taken up by malecontents, who baste one another while he stands by and laughs. And we cannot please the Devill better: for as the Master of the Pit oft sets two Cocks to fight together, unto the death of them both; and then after mutuall conquest, suppeth perchance with the fighters bodies: Even so, saith Gregory, doth the Devil deal with men. He is an enemy that watcheth his time and while we wound one another, he wounds and wins all our souls. Thus, like the Frog and the Mouse in the Fables while men fight eagerly for a toy (the Kite comes (that Prince, and chief Foul that ruleth in the aire,) and snatcheth away both these great warriors. Or, like two Emmets in the mole hill of this earth, we fight for the mastery; in mean while comes the Robin-red breast and picks both up, and so devours them. But on the other side, by gentleness we may as much pleasure our selves. It is said of Aristides, when he perceived the open scandall which was like to arise, by reason of the contention sprung up between him and Themistocles, that he besought him mildly after this manner: Sir, we both are no mean men in this Common wealth; our dissention will prove no small offence unto others, not disparagement to our selves: wherefore good Themistocles, let us be at one again; and if we will needs strive, let us strive who shall excell other in virtue and love. Aristippus and Aeschines two famous Philosophers, being fallen

fallen at variance, *Aristippus* came to *Æschines*, and saies, Shall we be friends again? Yes, with all my heart, saies *Æschines*; Remember thou saith *Aristippus*, that though I be your elder, yet I sought for peace: thou saith *Æschines*, and for this, I will ever acknowledge you the more worthy man; for I began the strife and you the peace. And we read of *Euclid* that when his *Brother* (in a variance between them) said, *I would I might die if I be not revenged of thee*; he answered again, *Nay, let me die for it, if I perswade thee not otherwise before I have done*: by which one won he presently so won his *Brothers* heart, that he changed his minde, and they parted friends. Milde words, and gentle behaviour may be resembled to *Milk*, that quencherh *Wild fire*; or *Oyl*, that quencherh *Lime* which by water is kindled. And this was *Dauids* way of overcoming, 1 *Sam.* 24. He whose *Harp* had wont to quiet *Sauls* frenzie, now by his kindest, doth calm his fury, so that now he sheds tears instead of blood: here was a victory gotten, and no blow stricken. The King of *Israel* set bread and water before the host of the King of *Syria*, when he might have slain them, 2 *King* 6. 24. What did he lose by it? or, had he cause to repent himself? No, he did thereby so prevent succeeding quarrels, that as the Text saith. the bands of *Aram* came no more into the Land of *Israel*; And such a conquest is like that which *Evagrius* recordeth of the *Romans*, namely, That they got such a victory over *Cosroes*, one of the *Persian* Kings, that this *Cosroes* made a Law, that never after, any Kings of *Persia* should move warre against the *Romans*. Actions salved up with a free forgiveness, are as not done, so every wise *Christian* will do good to them that do hurt to him, yea blesse and pray for them that curse him, as our *Saviour* adviseth: neither is he a fool in it, for if grace comes (and nothing will procure it sooner than prayers and good examples) though before they were evil enemies; now they shall neither be evil, nor enemies. It was a witty answer of *Socrates*, who replied when one asked him, why he took such a mans bitter railing so patiently. *It is enough for one to be angry at a time*. For if a wise man contend with a foolish man, saith *Solomon*, whether he be angry, or laugh, there is no rest. *Prov.* 29. 9, whereas gentle speech appeaseth wrath, and patience bridleth the secret prattlings of mockers, and blunteth the point of their reproach. Had not *Gideon*, *Judg.* 8. learned to speak fair as well as to smite, he had found work enough from the swords of *Iosephs* sonnes, but his good words are as victorious as his sword: his pacification of friends better than his execution of enemies, *Verf.* 2. 3.

Satyrus, knowing himself cholerick and in that whirry of mind apt to transgresse, when he but suspected ill language from any, he would stop his ears with wax, lest the sense of it should cause his fierce blood to seeth in his distempered skin. And *Cæsar*, although he could moderate his passions, having in that civil garboyl intercepted a Packet of Letters written to *Pompey* from his Favorites, brake them not open but burnt them immediately. And *Pompey* committed those Letters to the fire before he read

read them, wherein he expected to find the cause of his grief. Rage is not ingendred, but by the concurrence of cholers, which are easily produced one of another, and born at an instant. When the stone and the steel meets, the issue ingendred from thence is fire, whereas the sword of anger being struck upon the soft pillow of a milde spirit, is broken. The shot of the Cannon hurts not Wool, and such like yielding things, but that which is hard, stubborn, and resisting. He is fuller of passion than reason, that will flame at every vain tongues puff: A man that studies revenge, keeps his own wounds green and open, which otherwise would heal and do well. Anger to the soul, is like a coal on the flesh, or garment, cast it off suddenly, it doth little harm, but let it lye, it frets deep. Wherefore saith one, their malice shall sooner cease than my unchanged patience. A small injury shall go as it comes, a great injury may dine or sup with me, but none at all shall lodge with me, for why should I vex my self, because another hath vexed me? That were to imitate the fool that would not come out of the Pound, saying, They had put him in by Law, and he would come out again by Law: or Ahab, who because he could not have his will on Naboth, would be revenged on himself. As the mad man tears his own hair, because he cannot come at his enemies, Or Thamar, who defiled her self, to be revenged of her Father in law Judah. Or the Hedge hog, which having laden himself with Nuts and fruits, if but the least Filberd chance to fall off, as he is going to disburden them in his store-house, will sling down all the rest, in a peevish humour, and beat the ground for anger, as Pliny writes. Or Dogs, which set upon the stone that hath hurt them, with such irefull teeth, that they hurt themselves more than the thrower hurt them; and feel greater smart from themselves, than from their enemy: which makes Archelaus say, it is a great evill, not to be able to suffer evill. And certainly if we well consider it, we shall meet with vexations enough that we cannot avoid if we would never so fain. We need not (like Cercion in Suidas) wrestle, or (with foolish Pannus) go to law with every man we meet. And yet some (as if they did delight to vex their own souls,) like the Ethiopians, who, as Diodorus relates, lame themselves if their King be lame.

I might go on, and shew you, that Greece and Asia were set on fire for an Apple: That, not a few have suffered a sword in their bowels, because they would not suffer the lye in their throats: And lastly, I might shew, that if we suffer not here with patience, we shall suffer hereafter with grief; for the wages of anger is judgement, even the judgment of hell fire, Mat. 5, 22.

CHAP. III.

3. **T**hey bear the slanders and reproaches of wicked men patiently, for that they are false, and so appertain not unto them. Socrates being rayled upon, and called by one all to naught, took no notice of it; and being demand-

demanded a reason of his Patience, said, It concerns me not, for I am no such man. Diogenes was wont to say when the people mockt him, They deride me, yet I am not derided, I am not the man they take me for. This reason is of more force from the mouth of an innocent Christian. If a rich man be called poor, or a sound Christian, an hypocrite, he slights it, he laughs at it, because he knoweth the same to be false, and that his Accuser is mistaken: whereas, if a Beggar be called bankrupt, or a dissembler, hypocrite, he will wince and kick, and be most grievously offended at it. Yea, as sores and ulcers are grieved, not only at a light touch, but even with fear and suspicion of being touched, so will an exulcerate minde, saith Seneca. And as small letters offend bad eyes, so least appearances of contradiction will grieve the ill affected ears of guilty persons, saith Plutarch. For, let mens tongues, like Bells, give but an indefinite, & not a significant sound, they imagin them to speak and mean, whatsoever their guilty consciences frame in the fancie, and whisper in the ear: which are those evil surmises of corrupt mindes, the Apostle taxeth, 1 Tim. 6. 4. When like Caius the humanist, one thinks every word spoken, tends to his disgrace, and is as unwilling to bear, as forbear reproaches. But where the conscience is clear, the case is altered. Marius was never offended with any report that went of him, because if it were true, it would sound to his praise, if false, his life and manners should prove it contrary. And indeed, the best confutation of their slanders, is not by our great words, but by our good works. Sophocles being accused by his own children, that he grew Detard, and spent their Patrimonies idly, when he was summoned, did not personally appear before the Magistrates, but sent one of his new Tragedies to their perusal, which being read, made them confess, This is not the work of a man that dotes. So against all clamours and swelling opprobries, set but thine innocency and good life, thou needest do no more. That body which is in good health, is strong, and able to bear the great storms and bitter cold of Winter, and likewise the excessive and intemperate heat of the Summer; but with a crazie and disempered body, it is far otherwise: Even so, a sound heart, and clear conscience, will abide all tryals: in prosperity it will not be lifted up, in adversity, it will not be utterly cast down: whereas, the corrupt heart and festered conscience, can endure nothing, even a word, if it be pleasing, puffs him up with pride, if not, it sivet him with passion. A guilty conscience (like Glasse,) will sweat with the least breath, and like a windy instrument, be put out of tune with the very distemper of the aire: but when the soul is steeled with goodness, no assaults of evil can daunt it. I more fear what is within me (sayes Luther) then what comes from without: The storms and wind without, do never move the Earth, only Vapours within, cause Earthquakes, Jam. 4. 1. No greater sign of innocency when we are accused, than mildness, as we see in Ioseph, who being both accused and committed for forcing his Mistress, answered just nothing that we can read of, Gen. 39. 17, 18. And Susanna, who being accused by the two Elders of an haynous crime (which they alone

none were guilty of,) never contended by laying the fault upon them, but appeals unto God whether she were innocent or no. And Hannah, whole reply to Ely (when he falsely accused her of drunkenness) was no other but, Nay my Lord, count not thine Handmaid for a wicked woman, 1 Sam. 15, 16. Neither is their a greater Symptome of guiltiness, than our breaking into choler, and being exasperated when we have any thing laid to our charge; witnesse Cain, Gen. 4.9. That Hebrew which struck his fellow. Exod. 2. 13. 14. Saul, 1 Sam. 20. 32, 33, Abner, 2 Sam. 3. 8. Jeroboam, 1 King. 13. 4. Ahab, 1 King. 22. 27. Amaziah, 2 Chron. 25. 16. Uzziah 2 Chron. 26. 19. Herod the Tetrarch, Luk. 3. 19, 20. The men of Nazareth, Luk. 4. 28, 29. The Pharisees Ioh. 8. 47, 48. And the High Priests and Scribes, Luk. 20. 19, 20.

Sinne and falshood are like an impudent strumpet, but innocency and truth will veil themselves, like a modest Virgin, 2 Pet. 2. 18. The more false the matter, the greater noise to uphold it. Paul is nothing so loud as Tertullus: The weakest cause will be sure to forelay the shrewdest counsell, or the lowdest Advocates: Error hath alwayes most words, like a rotten house, that needs most props and crutches to uphold it. Simple truth evermore requires least cost, like a beautiful face, that needs no painting; or a comely body, which, any decent apparell becomes. We plaister over rotten posts, and ragged walls; substantiall buildings are able to grace themselves. So that as sparks flying up, shew the house to be on fire, and as corrupt spittle shews exulcerate lungs; so a passionate answer argues a guilty conscience. Why doth the Hare use so many doublings? but to frustrate the scent of the Hounds. And this is one reason why the former are compared to Sheep and Lambes (Emblems of innocency) which being harmed, will not once bleat; and the latter unto Swine, which will roar and cry if they be but toucht. A good Conscience is not put out of countenance with the false accusations of slanderous tongues: it throweth them off, as St. Paul did the Viper, unhurt. Innocence and patience are two Bucklers sufficient to repulse and abate the violence of any such charge; the Breastplate of Righteousnesse, the brazen wall of a good conscience, feareth no such Canons. The Conscionable being railed upon, and reviled by a foul mouth, may reply as once a Steward did to his passionate Lord, when he called him Knave, &c. Your Honour may speak as you please, but I believe not a word that you say, for I know myself an honest man. Yea, suppose we are circled round with reproaches, our conscience knowing us innocent, like a constant friend, takes us by the hand and cheers us against all our miseries. A good spirit, will be, as Simon to Christ, its Cross-bearer. A just man saith Chrysostome, is impregnable, and cannot be overcome: take away his wealth, his good parts cannot be taken from him, and his treasure is above: cast him into prison and bonds, he doth the more freely enjoy the presence of his God: banish him his Country, he hath his conversation in Heaven: kill his body, it shall rise again: so he fights with a shadow that contends with an upright man.

Where

Wherefore, let all who suffer in their good Names, if conscious and guilty of an enemies imputations, repent and amend: if otherwise, condemn them; own them not so much, as once to take notice thereof. A wicked heart is as a barrill of powder to temptations; let thine be, as a River of water. Yea, seeing God esteems men as they are, and not as they have been, although formerly thou hast been culpable; yet now thou mayest answer for thy self, as Paul did for Onesimus, *Though in times past I was unprofitable, yet now I am profitable*: and oppose to them that sweet and divine sentence of sweet and holy Bernard, *Tell me not, Satan, what I have been; but, what I am, and will be.* Or that of Beza in the like case; *Whatsoever I was, I am now in Christ a New Creature*: and that is it which troubles thee, I might have so continued long enough ere thou wouldest have vexed at it, but now I see thou dost envy me the grace of my Saviour. Or that Apophegme of Diogenes to a bafe fellow, that told him he had once been a forger of money; whose answer was, *'Tis true, such as thou art now, I was once; but such as I am now thou wilt never be.* Yea, thou mayest say, by how much more I have formerly sinned, by so much more is Gods power and goodness now magnified. As St. Austine hearing the Donatists revile him for the former wickedness of his youth; answered, *The more desperate my disease was, so much the more I admire the Physician.* Yea, thou mayest yet strain it a peg higher, and say, *the greater my finnes were, the greater is my honour*: as, the Devils which Mary Magdalen once had, are mentioned for her glory.

CHAP. IV.

4. HE beareth the Cross patiently, because it is counterpoysed and made sweet with more than answerable blessings. Satan and the world may take many things from us, as they did from Iob, viz. health, wealth, outward peace, friends, liberty, credit, &c. but they can never take God from us, who gives all: and at the same time supplies the want of these, with comforts farre surpassing, and transcending them. As when a Courtier gave it out, that Queen Mary (being displeased with the City) threatened to divert both Terme and Parliament to Oxford; an Alderman aske whether she meant to turn the Channel of the Thames thither or no: if not (saith he,) by Gods grace we shall do well enough. For what are the things our enemies can take from us, in comparison of Christ, the Ocean of our comforts, and Heaven the place of our rest? And therefore in the midst of misery we say with Iob, *Blessed be the name of the Lord.*

Quest. But with what comforts doth the Lord supply our losses?

Ans. The assurance of the pardon of sinne alone, is able to cleer all storms of the minde: it teacheth misery, as sickness, poverty, famine, imprisonment, infamy, &c. to laugh: not by reason of some imaginary epicycles, but by naturall and palpable reasons. Yea, let death happen, it matters not: When

Malefactor hath sued out his pardon, let the *Assises* come when they will, he sooner the better.

But, to this is added the *peace of conscience* (the marrow of all comforts,) otherwise called the *peace of God*, which passeth all understanding and surpasseth all commending; and never did man find pleasure upon earth, like the sweet testimony of an appeased conscience, reconciled unto God, cleansed by the blood of the *Lamb*, and quieted by the presence of the *holy Ghost*. Yea, hadst thou (who most dost upon the world) but these comforts, thou wouldest not change them for all that *Satan* once offered to our Saviour, and are now accepted by many. O good life (saith an Ancient Father) what a Joy art thou in time of distresse! And another, Sweet is the felicity of that man, whose works are just, and whose desires are innocents: though he be in *Phaleris Bull*. For these are priviledges which make *Paul* happier in his chain of *Iron*, than *Agrippa* in his chain of *Gold*, and *Peter* more merry under stripes, than *Caiphas* upon the *Judgment seat*: and *Stephen* the like: For though he was under his persecutors for outward condition, yet he was far above them for inward consolation. Neither had wealthy *Crasus* so much riches, in his coffers, as poor *Iob* had, in his conscience. Yea, how can he be miserable, that hath *Christ* and all his merits made sure to him; that hath his Name written in *Heaven*. Surely, his soul must be brim full of brave thoughts, that is able to refresh himself with this Meditation, *God is my Father*, the *Church* my Mother, *Christ* the Judge my Elder Brother and Advocate, the *holy Ghost* my Comforter, the *Angels* mine attendance; all the *Creatures* mine, for use, the *stock of the Churches* Prayers mine for benefit; the *world* mine Inne; *Heaven* my home. *God* is alwayes with me, before me, within me, overseeing me; I talk with him in Prayer, he with me in his word, &c. Sure if these be the accustomed meals of a good soul, it cannot chuse but keep naturall heat from decaying, and make it happy.

But behold yet a greater priviledge; These comforts do not only support and refresh us, and so supply our losses in common calamities; but even in the midst of tortures and torments, which otherwise were intollerable: The naturall mans stomach cannot (of all enemies) endure hunger: yea a prison, where he must alwayes lie under hatches, makes him all amere: but worthy Hawks could clap his hands for joy in the midst of the flames. And *Vincentius* (as *Lusher* reports) made a sport of his torments, and gloried, when they made him go upon hot burning coals, as if they had been roses. And another that I read of, say; My good friends, I now finde it true indeed, he that leaveth all to follow *Christ*, shall have in this world centuplum hundred fold more; I have it in that centuplum peace of conscience with me parting. And this made *Ignatius* say, he had rather be a Martyr then a Monk. Nor did he ever like himself, before he was thus tried: for when he heard his bones crush between the wild beasts teeth, he said, now I begin to be a Christian. And *Anaxarchus* being laid along in a Trough of stone,

stone, and smitten with Iron sledges by the appointment of Nicocreon Tyrant of Cyprus, ceased not to cry out, *strike, smite and beat*; it is not *Archus*, but his *vail* you martyr so. And a Child in *Iosephus*, being all ready to death with *biting snippers* at the commandment of *Antiochus*, could not with a *loud, assured, and undaunted voice*; Tyrant, thou lovest time, loe I am still at mine ease: what is that *smarting pain*? where are those *torments* which whilome thou didst so threaten me withall? my *constancy* more troubles thee, than thy *cruelty* me. And how many more of those *Martyrs* Queen *Maryes* Reign, were even *ravished*, before they could be permitted to die? so great, and so passing all expressing, is the peace and comfort of good conscience.

Now as the *Priests* of *Mercury* when they eat their figgs and honey, cried out, *O how sweet is truth!* so if the worst of a *Beleivers* life in this world be so sweet; how sweet shall his life be in *Heaven*! but Ile hold you longer in this.

A man that hath his *sins* pardoned, is never compleatly miserable, his conscience again turns his enemy: whereas on the contrary; take the most happy *worldling* that ever was, if he have not his *sins* pardoned, he is compleatly wretched (though he sees it not:) suppose him *Emperour* of the whole world, as *Adam*, when he was in *Paradise*, and *Lord* of all; what did it avail him so long as he had a *tormentor* within, a self-condemning conscience? which told him, that God was his enemy, and knew no other then that hell should be his *everlasting portion*? Certainly this like a dam could not chuse but put out all the lights of his pleasure, so that *Paradise* itself was not *Paradise* to him: which is the case of all wicked men, be they never so great, never so seemingly happy.

True; wicked men think the godly less merry, and more miserable than themselves: yea some, that mirth and mischief are only sworn brothers, but this is a foundationlesse opinion. For first, no man is miserable, because another so thinks him. Secondly, Gods word teacheth, and a good conscience findeth, that no man can be so joyfull as the faithfull, though they want many things which others may have. *St. Austin* before his conversion could not tell how he should want those delights, he then found so much contentment in: but after, when his nature was changed, when he had another spirit put into him; then he sayes. O how sweet is it to be without those former sweet delights! Indeed. carnall men laugh more, but their laughter is only the hypocrisie of mirth: they rejoyce in the face only, and not in the heart, as the Apostle witnesseth 2 Cor. 5. 12. or as another hath it,

Where O God there wants thy grace;

Mirth is only in the face.

Yea, their own consciences bear me witness, as that *Spanish* Judge well considered; who when a murderer was committed in a tumultuous crowd of people, beared all their bosomes, & feeling upon their breasts, discovered the guilty Author by the panting of his heart. And Tully who makes it an

argument

ment of *Roscins Amerinus Innocency*, that he killed not his *Father*, because he so securely slept. Yea, as in *prophane joy*, even in laughter the heart is sorrowfull; so in godly sorrow, even in weeping the heart is light and cheerful. The tears of those that pray, are sweeter then the joyes of the *Theatre*, saith St. *Augustin*; for our cheeks may run down with tears, and yet our mouths sing forth praises; the face may be pale, yet the heart may be quiet and cheerful: so St. *Paul*, as sorrowing, and yet alwayes rejoicing. 2 Cor. 6. 10. Neither can it be solid comfort, except it hath his issue from a good conscience. Indeed we therefore are not merry enough, because we are not *Christians* enough.

Now if all our sufferings are thus counterpoysed, and exceeded with blessings; have we any cause to be angry and impatient? What saith *Iob*? Shall we receive good at the hand of God, and not evil? He was content to eat the crust with the crumme. Indeed his wife (like the wicked,) would only have fair weather, all peace and plenty, no touch of trouble: but it is not so with the godly, who have learnt better things. Who will not suffer a few stripes from a Father, by whom he receiveth so much good, even all that he hath? *Diogenes* would have no nay, but *Antisthenes* must entertain him his Scholar, inso much that *Antisthenes*, to have him gone, was forc't to cudgell him: yet all would not do, he stirs not, but takes the blows very patiently; saying, Use me how you will, so I may be your Scholar and hear your daily discourses, I care not. Much more may a Christian say unto God, Let me enjoy the sweet fruition of thy presence, speak thou peace unto my conscience, and say unto my soul, I am thy salvation, and then afflict me how thou pleasest, I am content, yea, very willing to bear it. Yea, if we well consider the commodity it brings, we shall rather wish for affliction, than be displeased when it comes, Col. 1. 24. For, it even bringeth with it the company of God himself: I will be with you in tribulation, saith God to the disconsolate soul, Psal. 91. 15. When *Sidrack*, *Mishack*, and *Abednego*, were cast into the fiery furnace, there was presently a fourth came to bear them company, and that was God himself, Dan. 3. 23, to 27. And his presence makes any condition comfortable, were a man even in hell it self. Yea, as when St. *Paul* was rapt up to the third Heaven, he was so ravished with the joy thereof, that he knew not whether he had his body about him or not, 2 Cor. 12. 2. Whether in the body, or out of the body I cannot tell, God knoweth. So Gods presence so ravisheth the soul, that while a man suffers the greatest pain, he knows not whether he be in pain or no, Yea God is not only with them, to comfort them in all their tribulation, 2 Cor. 1. 4, but in them: for at the same time when the Disciples were persecuted, they are said to be filled with joy, and with the holy Ghost, Acts 13. 52. And as our sufferings in Christ do abound, so our consolation also aboundeth through Christ, 2 Cor. 1. 5. And lastly, he doth comfort us according to the dayes we are afflicted, and according to the years we have seen evil, Psal. 90. 15. So that a Christian gains more by his losses and crosses,

crosses, than the happiest worldling by all his immunities : as it was said of *Demosthenes*, that he got more by holding his peace, than other *Lawyers* did by their pleading.

And if so; our sufferings require patience with thankfulness : as it faced with *Iob*.

Object. But what ever others find; thy sufferings are not thus counterpoysed and sweetned ?

Ans. What's the reason ? get but the light of grace to shine in thy heart, thy prison shall be an *Heaven* : thy *Keepers Angels* : thy chains thy glory : and thy deliverance salvation : Grow but heavenly minded, and thou shalt be able to extract gain out of loss : peace out of trouble : strength out of infirmity : out of tears joy : out of sin holiness : out of persecution profit : out of affliction comfort : For godliness in every sickness, is a *Physician* : in every contention, an *Advocate* : in every doubt, a *Schoolman* : in all heaviness, a *Preacher* ; and a comforter unto whatsoever estate it comes; making the whole life, as it were, a perpetual *hallelujah*.

CHAP. V.

3. **B**ECAUSE their adversaries are rather to be contemptuously pitied than maligned or reckoned on; and that whether we regard their present, or future estate. Concerning the present; If a man distracted (and so are wicked men touching spiritual things) do rail on us, we are more sorry for him, than for our selves : Yea, who will take in evil part the reproaches and revilings of a man in his feaver ? or who will be angry with a *Dogge* for barking ? (and such an one hath but the minde of a beast, in the form of a man :) Let us then do the like, in a case not unlike : and not resemble *Cresspho* the wrestler, who would not put up a blow at the heels of an *Asse*, but like an *Asse* kickt her again. *Socrates* bidding good speed to a dogged fellow, who in requital of his kind salutation, returned him a base answer, the rest of the Company rayling on the fellow, were reprehended by *Socrates* in this manner : If any one (quoth he) should pass by us displeased in his body, or distracted in his mind, should we therefore be angry ? or had we not more cause to be fill'd with joy and thankfulness, that we our selves are in better case ? What need we return rayling for rayling ? All the harm that a common slanderer can do us with his foul mouth, is to shame himself. For his words are like dust, that men throw against the wind, which flies back into the throwers face, and makes him blinde : for as the blasphemer wounds himself by wounding *Christ* : so the rayler shames himself, when he thinks to shame another. Neither have they power to hurt us; strong man, like in a weak breast, is but like a heavy house built upon slender crutches.

True, they conceit of their slanders as the *Pope* of his censures, who if he put a *Traitor* into the *Rubricke*, he is presently a *Saint* in *Heaven*; if he curse, or excommunicate a *Christian*, he must needs be enrolled in hell ;

but

but we know their words, meer Idols, which as the Apostle witnesseth are nothing in the world; and therefore trouble not thy self about them. What need had *David* to load himself with an unnecessary weapon? one sword can serve both his enemy and him; *Goliath*s own weapon shall serve to behead the Master: so this mans own tongue shall serve to accuse himself, and acquit thee. Whence those Noble Emperours, *Theodosius* and *Honorius*; would not have any punished that spake evil of them: for (said they;) if it comes from lightness of spirit, it is to be contemned; if from madness, it is worthy of pitty; if from intended injury, it is to be pardoned; for wrongs are to be forgiven. And indeed, in things that may have a double sense, it is good to think the better was intended; for so shall we both keep our friends and quietness.

Again he well considers the ignorance of his enemies, who being carnall, fleshly, unregenerate, cannot discern the spirituall Objects at which they are offended. Father forgive them (saith our Saviour of his enemies,) for they know not what they do, Luk. 23. 34. Alas poor ignorant souls, they did but imitate *Oedipus*, who kild his Father *Laius* King of *Thebes*, and thought he had killed his enemy. *Socrates* being perswaded to revenge himself of a fellow that kicked him, answered, If an *Asse* had kicked me, should I have set my wit to his, and kick him again? or if a *Massiff* had bitten me, would you have me go to Law with him? And when it was told him another time, that such an one spake evill of him, he replied, Alas the man hath not as yet learned to speak well; but I have learned to contemn what he speaks. *Diogenes* being told that many despised him, answered; It is the wisemans portion to suffer of fools. *Aristotle*, being told that a simple fellow railed on him, was not once moved, but said, Let him beat me also being absent, I care not: we may well suffer their words, while God doth deliver us out of their hands: for if we go on in a silent constancy, say our ears be beaten, yet our hearts shall be free. And this heroicall resolution had *St. Paul*, that chosen vessell; I passe very little to be judged of you (meaning blind sensualists;) or of mans judgement, he that judgeth me is the Lord, 1 Cor. 4. 3, 4. and indeed, an ounce of credit with God, is more worth than a talent of mens praises. I regard not (quoth *Plato*) what every one saith; but what he saith that seeth all things: he knew well enough, that the fame which is derived from fools and knaves is infamy. *Cato* was much ashamed if at any time he had committed any thing dishonest; but else, what was reprov'd by opinion only, never troubled him: Yea, when a fool struck him in the Eath; and after being sorry for it, cried him mercy; he would not come so neer revenge, as to acknowledge he had been wronged. Light injuries are made none by a not regarding. The ignorant multitude among the *Jews* said, that *St. Iohn* had a Devil; and that *Christ* was a *Glutton*, and a *Wine-bibber*: But what saith he by way of answer? *Wisdom* is justified of her children, *Matth.* 11. 18, 19.

Let none object the *Scribes* and *Pharisees* joyning with them, who

were great *Scholars*; for no man knows so much, but it is through ignorance that he doth soill. Neither doth our *Saviour* enquire, what the *Pharisees* or *Priests* reputed him; but whom say men (meaning those who minded his Doctrine) that I the sonne of man am? *Matth. 16. 13.* Wherefore in these cases it hath been usuall for Gods people, to behave themselves liked dead *Images*, which though they be rayled on, and reviled by their enemies, yet have ears, and hear not; mouths, and speak not; hands, and revenge not; neither have they breath in their nostrils to make reply: *Psal. 115. 5, 6, 7.* If you will see it in an example, look upon *David*, he was as deaf and dumb at reproach, as any stock or stone. They that seek after my life (saith he) lay snares, and they that go about to do me evil, talk wicked things all the day, (sure it was their vocation to backbite and slander) but I was as deaf, and heard not; and as one dumb, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofs, *Psal. 38. 12. 13.* This innocent Dove was also as wise as a Serpent, in stopping his ears and refusing to hear the voice of these blasphemous Inchanters, charmed they never so wisely, which being so, let us hear with patience, and say with *Tacitus*, You are able to curse, and I to condemn: *Tu lingua ego aurium sum Dominus*, you are Master of your tongue, and I of mine ear. What saith one advisedly? When we are provoked to fight with women, the best way is to run away. And indeed, he that lets loose his anger upon every occasion, is like him that lets go his Hawk upon every bay. Indeed in Gods cause the case may differ. When *Iulian* in a mock asked *Maurice* Bishop of *Chalcedon*, why his *Galilean*, God could not help him to his sight; he replied, I am contentedly blind, that I may not see such a Tyrant as thou art.

And as their words are to be condemned by us, so are their challenges to fight. When a young Gallant would needs pick a quarrell with an ancient tried Souldier, whose valour had made him famous: it was generally held, that he might with credit refuse to fight with him, untill his worth should be known equivalent to his: saying, Your ambition is to win honour upon me, whereas I shall receive nothing but disgrace from you. The *Goshawke* scorns to fly at Sparrows. Those noble Doggs which the King of *Albany* presented to *Alexander*, out of an overflowing of courage, contemned to encounter with any beasts, but *Lions* and *Elephants*: as for *Staggs*, wild *Boars* and *Bears*, they made so little account of, that seeing them, they would not so much as remove out of their places. And so the Regenerate man, which fighteth daily with their King, *Satan*, scorns to encounter with his servant and slave, the carnall man. And this is so far from detracting, that it adds to his honour, and shews his courage and fortitude, to be right generous and noble.

Again secondly, The wager is unequal, to lay the life of a Christian against the life of a Russian (and the blind sword makes no difference of persons) the one surpassing the other, as much as *Heaven*, *Earth*, *Angels*, men,

or men beasts: even *Aristippus* (being decided by a fearless souldier, for drooping in danger of shipwrack,) could answer, Thou and I have not the like cause to be afraid: for thou shalt only lose the life of an *Asse*, but I the life of a *Philosopher*. The consideration whereof, made *Alexander* (when he was commanded by *Philip* his Father to wrastle in the games of *Olympia*,) answer; he would, if there were any *Kings* present to strive with him, else not; which is our very Case: and nothing is more worthy our pride, than (that which will make us most humble if we have it,) that we are *Christians*. When an Embassadour told *Henry* the fourth that Magnificent King of *France*, concerning the King of *Spains* ample Dominions: First said he, He is King of *Spain*: is he so? saith *Henry*, and I am King of *France*: but said the other, He is King of *Portugall*, and I am King of *France*, saith *Henry*: He is King of *Naples* and I am King of *France*: He is King of *Sicily*, and I am King of *France*: He is King of *Nova Hispaniola*, and I am King of *France*: He is King of the *West Indies* and I, said *Henry*, am King of *France*: He thought the Kingdom of *France* only, equivalent to all those Kingdoms. The application is easie, the practise usuall with so many, as know themselves heirs apparent, to an immortal Crown of glory. And as touching their future estate, *Fret not thy self* (saith *David*) because of the wicked men, neither be envious for the evill doers; for they shall soon be cut down like grass, and shall wither as the green herb, *Psal* 37. 1, 2. This doth excellently appear in that remarkable example of *Samarita*, besieged by *Benhadad* and his Host, 2 *King*. 7. 6, 7. As also in *He-man* who now begins to envy, where half an hour since he had scorned: as what could so much vex that insulting *Agagite*, as to be made a *Lackie* to a despised *Jew*? yea, not to mention that which followed, stay but one hour more, the basest slave of *Persia*, will not change conditions with this great favourite, though he might have his riches and former honour to boot. I might instance the like of *Pharaoh*, *Exod*. 15. 9, 10, 19. *Sennacherib*, *Isa*. 37. 36, 37, 38. *Herod*, *Acts* 12. 22, 23. and many others; but experience shews, that no man can sit upon so high a Cogwe, but may with turning prove the lowest in the wheele; and that pride cannot climbe so high, but *Iustice* will sit above her.

CHAP. VI.

6. **B**Ecause they have respect unto Gods Commandments who saith, By your patience possesseyour souls, *Luk*. 21. 19. Be patient toward all men, *1 Thes*. 5. 14. And Let your patients mind be known unto all men, *Phil*. 4. 5. More especially; Let not the Sun go down upon your wrath, neither give place to the Devill, *Ephes*. 4. 26, 27. From whence observe this by the way, that he which lies down in wrath hash the Devill for his bedfellow.

See, saith *Paul*, that none recompence evill for evill unto any man, *1 Thes*. 5. 15. And again, Be not overcome with evill, but overcome evill with good-

ness, Rom. 12. 21. *Yea, saith our Saviour, Love your enemies, do well to them that hate you, bless them that curse you, and pray for them which hurt you, Luk. 6. 27, 28.* And in case thine enemy hunger, instead of adding to his affliction, give him bread to eat; if he thirst, give him water to drink; or else thou breakest Gods Commandment touching patience, *Prov. 25. 21. Rom. 12. 20.* and consequently art in the sight of God a transgressor of the whole Law and standest guilty of the breach of every Commandment, James, 2. 10. 11. We know the frantick man, though he be sober eleven moneths of the year, yet if he rage one, he cannot avoid the imputation of madness.

Now as Gods Children should do whatsoever he commands cheerfully, and take whatsoever he doth thankfully; so God suffers such wrongs to be, that he may exercise thy patience, and he commands thee to forgive those wrongs, that thou mayest exercise thy charity, and approve thy sincerity: Many say, Lord, Lord; but if you love me, saith Christ, keep my Commandments. It is an idle ceremony to bow at the Name of Jesus, except we have him in our hearts, and honour him with our lives. Phraates sent a Crown as a present to Caesar, against whom he was up in Arms; but Caesar returned it back with this answer; Let him return to his obedience first, and then I'll accept of the Crown, by way of recognition. God admits none to Heaven (saith Justin Marryr) but such as can persuade him by their works, that they have loved him. And indeed, take a man that truly loves God, he will easily be friends, not easily be provoked.

True, take him unexpectedly, he may have his lesson to seek (even he that was the meekest man upon earth, threw down that in a sudden indignation, which in cold blood he would have held faster than his life, *Exod. 32. 19.*) but when he bethinks himself what God requires, it is enough. When Teribazus a noble Persian was arrested, at first he drew his sword, and defended himself; but when they charged him in the Kings Name, and enformed him they came from his Majesty, he yielded presently, and willingly.

If then we will approve our selves true obedienciaries, let our revenge be like that of Elisba's to the Aramites, instead of smiting them, set bread and water before them: Or like that of Pericles, who as Plutarch reports, when one had spent the day in rayling upon him at his own door, least he should go home in the dark, caused his man to light him with a Torch. And to do otherwise is Aramite-like, to entreat those Embassadors ill, which are sent in kindnesse and love: for these afflictions are Gods Embassadors, and to handle them ruffly, yea, to repine or grudge against them, is to intreat them evil. And certainly, as David took it not well when the Ammonites ill intreated his Embassadors, so God will not take the like well from thee, 1 Chron. 19. But secondly, as the Law of God bindes us to this, so doth the Law of Nature: Whatsoever you would that men should do unto you, even so do you unto them, *Matth. 7. 12.* Our Saviour doth not say, Do unto others, as others do unto you, but as you would have others do unto you. Now if we have wronged any man, we desire that he should forgive

us, and therefore we must forgive him. Nor would we have any man tra-
duce us behind our backs: therefore St. Austin writ over his Table thus

To speak ill of the absent forbear:

Or else sit not at table here.

Lex talionis was never a good Christian Law. If I forgive not, I shall not
be forgiven, Mar. 11. 26. So to say of our Enemies, as Sampson once of the
Philistines: even as they did unto me, so I have done unto them, is but an ill
plea. For the Law of God, and the Law of Nature forbids it; and doth not
the Law of Nations also? Yes, throughout the whole world: either they
have no Law, or else a Law to prohibit men from revenging themselves.

When we have suffered some evill, the flesh, our own wisdom, like the
King of Israel, 2 King. 6. 21. will bid us return evill to the doer; but the
Spirit or wisdom of God, like *Elisha*, opposeth and bids us return him good
notwithstanding his evill. But the flesh will reply, he is not worthy to be
forgiven: I, but saith the Spirit, Christ is worthy to be obeyed, who hath
commanded thee to forgive him. Now, whethers counsell wilt thou follow?
It is not alwayes good to take our own counsell; our own wis. often hunts
us into the snares, that above all we would shun. We oft use means of pre-
servation, and they prove destroying ones. Again, we take courses to ruin us
and they prove means of safety. How many flying from danger, have met
with death; and on the other side, found protection even in the very jaws
of mischief, that God alone may have the glory. It fell out to be part of
Mithridates misery, that he had made himself unpoysenable, All humane
wisdom is defective, nor doth the Fools bolt ever misse: whatsoever man
thinketh to do in contrariety, is by God turned to be an help of bastning
the end he hath appointed him. We are governed by a power that we can-
not but obey, our minds are wrought against our mindes to alter us. In
brief, man is oft his own Traytor, and maddeth to undo himself. Where-
fore take the Spirits and the Words direction. Render good for evil, and
not like for like, though it be with an unwilling willingnesse; as the Mer-
chant casteth his goods over-board, and the Patient suffers his arm or leg to
be cut off: and say with thy Saviour, Nevertheless; not my will but thy will
be done.

But yet more to induce thee hereunto; consider in the last place, That
to avenge thy self, is both to lose Gods protection, and to incur his condemna-
tion. We may be said to be out of his protection, when we are out of our
way which he hath set us: he hath promised to give his Angels charge over
us, to keep us in all our wayes, Psal. 91. 11. that is, in the way of obedience, or
the way of his commandments. But this is one of the Devils wayes, a way
of sinne and disobedience; and the refore hath no promise or assurance of
protection: we may trust God, we may not tempt him: if we do, what se-
conds bevet we get, Christ will not be our second. Where is no commande-
ment, there is no promise; if we want his word, in vain we look for his
aid. When we have means to keep our selves, Gods omnipotency is for the
present

present discharged. If Eutychus had fallen down out of a saucy malipertnesse, I doubt whether he had been restored by St Paul, Acts 20. 9. *Wasts* and *strays*, are properly due to the Lord of the soyl: and you know what the Devill said to our Saviour, Luk. 4. 6. which in a restrained sense is true. And therefore when one in Gods stead rebuked Satan, touching a Virgin whom he possesse at a Theatre, saying, How durst thou be so bold, as to enter into my house? Satan answers, because I found her in my house: as Chrysostom delivers it. I am sure Dinah fell into foul hands, when her Fathers house could not hold her: and Sampson the like, when he went to *Dalilah*: and *Jonah*, when he went to *Tarshish*: and the seduced Prophet, when he went beyond his Commission, set him by God: and many the like, who left the path of Gods protection; where the Angels guard and watch, to walk in the Devils by-way of sinne and disobedience. The Chickins are safe under the wings of their mother, and we under the providence of our Father; so long as we hold the tenure of obedience, we are the Lords Subjects, and if we serve him, he will preserve us. A Priest might enter into a Leprous house without danger: because he had a calling from God so to do, and we may follow God dry-shod through the Red Sea. Neither need we vex our selves with cares, as if we lived at our own cost, or trusted to our own strength: but when a man is fallen to the state of an Out-Law or Rebel; the Law dispenseth with them that kill him, because the Prince hath excluded him from his Protection. Now this being our case, say there shall happen any thing amisse; through thy taking revenge, what mayest thou not expect to suffer, and in thy suffering, what comfort canst thou have? Whereas, if God bring us into crosses, he will be with us in those crosses, and at length bring us out of them more refined. You may observe, there is no such coward, none so valiant as the believer: without Gods warrant he dares do nothing; with it, any thing. Nothing without it. Those saith Basil (to a great man that perswaded him to yeeld) who are trained up in the Scriptures, will rather die in a holy quarrell, than abate one syllable of divine truth. Nor would any sollicite them to do ill, did they rightly know them: for what Cicero speaks of *Caio* (viz. O gentle *Caio*, how happy art thou to have been such an one? that never man durst yet presume, to sollicite thee in any dishonest cause, or contrary to duty) may be applied to every Believer, rightly so stiled. When the Tormentors of *Marcus Arethusus* (who laid to his charge the pulling down of an idolatrous Temple) offered him his pardon, in case he would give so much as would build it up again, he refused it: and being further urged to give but half, he refused it: at last, being told that if he would give but a little towards it, they would release him; he refused to give them so much as an half penny: saying, No not an half penny; for it is as great wickedness, said he, to confer one half penny, in case of impiety, as if a man should bestow the whole. A good conscience being in the greatest torture, will not give one half penny to be released, with hurt to his conscience: he scans

not the weight of the thing, but the authority of the *Commander*: and such have no good consciences, that dare gratifie *Satan*, in committing the least sinne, or neglect *God* in the smallest precept. The conscionable *Nazarite*, Numb. 6. did not only make scruple of guzling, and quaffing whole *Flagons* of wine, but of eating only a husk, or an kernell of the grape: knowing the one was as well forbidden as the other. Will any man eat *payson* because there is but a little of it? A small bullet may kill a man as well as a great one. *Goliath* was as much hurt by *Dauids* little stone, as *Sampson* by the weight of a whole house. And *Ely* died as well by falling back in his chair, as *Iezabel* by being thrown down from an high window. And what saith our *Saviour* to the unjust *Steward*? He that is faithfull in that which is least, is faithfull also in much: and he that is unjust in the least, is unjust also in much, Luk. 16. 10. He that will corrupt his conscience for a pound, what would he do for a thousand? If *Judas* will sell his Master for thirty pence, what would he not have done for the Treasury?

Alas, there are no sins small but comparatively: These things (speaking of *Mint* and *Cummin*) ought ye to have done, sayes our *Saviour*, and not have left the other undone, Luk. 11. 42. Wherefore it is with a good and tender conscience, as it is with the apple of the eye, for as the least hair or dust grieves and offends that which the skin of the eye-lid could not once complain of; so a good and tender conscience is disquieted, not only with beams, but moats, even such as the world accounts trifles: it strains not only at *Cammels*, but *Gnats* also. A sincere heart is like a neat spruce man, that no sooner spies the least speck or spot on his garment, but he gets it washt or scrap't off: the common *Christian*, like a hasty sloven, who, though he be all foul and besmeared, can indure it well enough: yea, it offends him that another should be more neat than himself. But such men should consider, that though they have large consciences, that can swallow down any thing, yet the sincere and tender conscience is not so wide. A strait shooe cannot indure the least pibble stone, which will hardly be felt in a wider; neither will *God* allow those things in his *Children*, which he permits in his enemies: no man but will permit that in another mans *Wife* or *Child*, which he would abhor in his own. A box of precious oynment, may not have the least fly in it; nor a delicate Garden, the least weed, though the *Wildernesse* be overgrown with them.

I know the blind world so blames the *Religious*, and their Religion also, for this nicenesse, that they think them *Hypocrites* for it: but this was *Jobs* comfort in the aspersion of *Hypocrisie*, My witness is in *Heaven*, and my record on high. And as touching others that are offended, their answer is, Take thou O *God* (who needest not our sinne to further thy work of *Grace*) the charge of thy *Glory*, give us grace to take charge of thy Precepts. For sure we are, that what is absolutely evill, can by no circumstance

circumstance be made good; *poysen* may be qualified and become medicinal; there is use to be made of an enemy; *sicknesse* may turn to our better health; and death it self to the faithful, is but a door to life, but *sinne*, be it never so small, can never be made good. Thus you have seen their fear, but look also upon their courage, for they more fear the least sinne, than the greatest torment.

All the fear of Satan and his instruments, ariseth from the want of the true fear of God; but the more a man fears God, the lesse he fears every thing else. Fear God, honour the King: 1 Pet. 2. 14, 17. He that fears God, doth but honour the King, he need not fear him, Rom. 13. 3. the Law hath not power to smite the vertuous.

True, many have an opinion not wise. That Piety and Religion abates fortitude, and makes valour Feminine: but it is a foundationlesse conceit. The true beleever fears nothing: but the displeasure of the highest, and runs away from nothing but sinne.

Indeed he is not like our hot spurs, that will fight in no cause but a bad, that fear where they should not fear, and fear not where they should fear, that fear the blasts of mens breath, and not the fire of Gods wrath, that fear more to have the world call them Cowards for refusing, then God to judg them rebels for undertaking: that tremble at the thought of a Prison, and yet not fear Hell fire: That can govern Towns and Cities, and let a silly woman over-rule them at home; it may be a servant or a Child, as Themistocles Sonne did in Greece: What I will, said he, my Mother will have done, and what my Mother will have, my Father doeth. That will undertake a long journey by Sea in a Wherry, as the desperate Mariner hoysteeth sayl in a storm, and sayes None of his Ancestors were drowned: That will rush fearlessly into infected houses, and say, The Plague never ceizeth on valiant blood, it kills none but Cowards: That languishing of some sicknesse, will strive to drink it away, and so make hast to dispatch both body and soul at once: that will run on high battlements, gallop down steep hills, ride over narrow bridges, walk on weak Ice, and never think what if I fall? but what if I passe over and fall not?

No, he is not thus fearlessse, for this is presumption and desperate madnesse, not that courage and fortitude which ariseth from faith, and the true fear of God; but from blindness and invincible ignorance of their own estate: As what think you? Would any man put his life to a venture, if he knew that when he died he should presently drop into hell? I think not. But let the beleiving Christian, (who knowes he hath a place reserved for him in Heaven) have a warrant from Gods word; you cannot name the service, or danger that he will flie at. Nor can he lightly fail of successe. It is observed that Trajan was never vanquished, because he never undertook warre without just cause. In fine, as he is most fearfull to offend, so he is most courageous in a good cause; as abundance of examples witness, whereof I'll be but instance two: for the time would be too short to tell

sell of *Abraham*, and *Moses*, and *Caleb*, and *David*, and *Gideon*, and *Baruck* and *Sampson*, and *Ieptha*, and many others; of whom the ho'y Ghost gives this generall testimony; that by faith of weak they are made strong, waxed valiant in battel, turned to flight the Armies of the Aliants, subdued Kingdoms, stopp'd the mouths of Lyons, quenched the violence of the fire, &c. *Heb. 11. 23. to 35.* Nor will I pitch upon *Ioshua*, whom neither *Cesar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conquerour*, nor any other ever came near, either for valour or victories: but even *Jonathan* before, and the *Martyrs*, after *Christ*, shall make it good. As what think you of *Jonathan*, whom neither steepnels of *Rocks*, nor multitude of enemies, could discourage, or diswade from so unlikely an assault? Is it possible, if the diuine power of Faith, did not add spirit and courage, making men more then men; that two should dare to think of encountering so many thousands? and yet behold *Jonathan* and his Armour bearer put to flight, and vanquished the hearts of all the *Philistins*, being thirty thousand Chariots, six thousand Horse-men, and Foot-men like the sand of the Sea-shore, *1 Sam. 14. 15.* O diuine power of faith! that in all attempts and difficulties makes us more then men, and regards no more Armies of adversaries, than swarms of flies. A natural man in a project so unlikely, would have had many thoughts of discouragement, and strong reasons to diswade him: but his faith dissolves impediments, as the Sunne doth dews; yea, he conemns all fears, overlooks all impossibilitie, breaks through all difficulties with a resolute courage, and flies over all carnall objections with celestially wings; because the strength of his God, was the ground of his strength in God.

But secondly. To shew that their courage is no less passive, than active; look upon that Noble Army of Martyrs, mentioned in *Ecclesiastical History*, who went as willingly and cheerfully to the stake, as our Gallants to a Play; and leapt into their beds of flames, as if they had been beds of down: yea, even weak women, and young striplings, when with one dash of a pen, they might have been released. If any shall yet doubt which of the two (the Religious or Prophane) are most valiant and courageous; let them look upon the demeanour of the twelve Spies, *Numb. the 13th and 14th Chapters*; and observe the difference between the two faithfull and true-hearted, and the other ten: then will they conclude, that Piety and Religion doth not make men Cowards; or if it do, that as there is no feast to the Churles, so there is no fight to the Cowards. True, they are not soon, nor easily provoked; but all the better, the longer she could sit in an Ague, the stronger the hot fit.

I know men of the Sword, will deem those the greatest Cowards that are least apt to fight. But as when it was objected to a Martyr, that his Christ was but a Carpenters sonne, he answered, yea, but such a Carpenter as built Heaven and Earth: so we grant, we are Cowards, as they teach us, but such cowards as are able to prevail with God, *Gen. 32. 26, 28. Exod. 32. 10.* And overcome the World, the Flesh, and the Devil, *1 Ioh. 5. 4. Gal. 5. 24. 3 Ioh.*

1. Joh. 2. 14. which is as much *valour* and *victory* as we care for. Truth is truth, as well when it is not acknowledged, as when it is: and experience tells us, that he who fears not to do *evill*, is alwayes afraid to suffer *evill*. Yea the Word of God is expresse; That none can be truly valiant, but such as are truly religious, *The wicked fly when none pursueth, but the righteous are as bold as a Lyon*, Prov. 28. 1. The reason whereof is, If they live, they know by whom they stand; if they die, they know for whose sake they fall.

But what speak I of their not fearing death, when they shall not fear even the day of Judgment, 1 Joh. 4. 17. Hast not thou O Saviour bidden us, when the Elements shall be dissolved, and the Heavens shall be flaming about our ears, to lift up our heads with joy, because our redemption draweth nigh, Luk. 21. 25, to 29, Wherefore saith the valiant Believer, come death, come fire, come whirlwind, they are worthy to be welcome that shall carry us to immortality. Let Pagans and Infidels fear death, saith St. Cyprian who never feared God in their life, but let Christians go to it as travellers unto their native homes; as Children unto their loving Father; willingly, joyfully. Let such fear to die, as have no hope to live a better life: well may the brute beasts fear death, whose end of life is the conclusion of their being: well may the Epicure tremble at it, who with his life looketh to lose his felicity: well may ignorant and unrepentant sinners quake at it, whose death begins their damnation: well may all those make much of this life, who are not sure of a better; because they are conscious to themselves, that this dying life, will but bring them to a living death; they have all sown in sinne, and what can they look to reap, but misery and vanity? sinne was their traffique, and grief will be their gain; detestable was their life, and damnable will be their detase.

But it is otherwise with the Godly, they may be killed, but cannot be hurt; for even death (that fiend) is to them a friend, like the Red Sea to the Israelites, which put them over to the Land of Promise, while it drowned their enemies. It is to the faithfull as the Angels were to Lot, who snatch him out of Sodom, while the rest were consumed with fire and Brimstone. Every believer is Christs betrothed Spouse, and death is but a messenger to bring her home to her Husband: and what chaste or loving Spouse, will not earnestly desire the presence of her Bridegroom (as St. Austin speaks?) Yea, the day of death to them, is the day of their Coronation: and what Princely heir does not long for the day of his installation, and rejoyce when it comes? Certainly it was the sweetest voice that ever the Thief heard in this life, when Christ said unto him, This day shalt thou be with me in Paradise, Luk. 23. 43. In a word, as death to the wicked, puts an end to their short joyes, and begins their everlasting sorrowes: so to the Elect, it is the end of all sorrow, and the beginning of their everlasting joyes.

The end of their furrow : for whereas complaint of evil *past*, sense of *present*, and fear of *future*, have shared our lives amongst them; death is

1. A *Supersedeas* for all diseases; the *Resurrection* knows no imperfection;

2. It is a *Writ of ease*, to free us from labour and servitude : like *Moses* that delivered Gods people out of bondage, and from brick-making in *Egypt*.

3. Whereas our *ingresse* into the world, our *progresse* in it, our *egresse* out of it, is nothing but sorrow (for we are born crying, live grumbling, and die sighing) death is a medicine, which drives away all these, for we shall rise triumphing.

4. It shall revive our reputations, and cleer our Names from all ignominy and reproach; yea, the more contemptible here, the more glorious hereafter. Now a very *Duellist* will go into the field to seek death, and find honour.

5. Death to the godly is as a *Goal-delivery*, to let the *Soul* out of the prison of the body, and set it free.

6. Death frees us from sinne, an *Inmate* that (spite of our teeth) will dwell with us, so long as life affords it house-room : for what is it to the godly, but the *funerall* of their vices, and the *resurrection* of their virtues.

CHAP. VII.

BECAUSE *Patience* in suffering brings a reward with it. In reason a man would forgive his enemy even for his own sake, were there no other motive to perswade him : for to let passe many things of no small moment, as that, if we forgive not, we can do no part of Gods worship that is pleasing to him; for we cannot pray aright, 1 Tim. 2. 8. We cannot communicate in the *Sacrament*, but we make our selves guilty of Christs blood, 1 Cor. 11. 27. *Matth.* 5. 24. We cannot be good hearers of the Word, *James* 1. 21. and that it makes a man captive to Satan, *Ephes.* 4. 26, 27. and many the like : If ye forgive men their trespasses, (saith our Saviour,) your heavenly Father also will forgive you; but if you forgive not men their trespasses, neither will your heavenly Father forgive your trespasses, *Mat.* 6. 14, 15. So he that will not be in *Charity*, shall never be in Heaven; And why should I do my self a shrewd turn because another would? Yea, we desire pardon, as we give pardon; and we would be loath to have our own lips condemn us. When we pray to God to forgive us our trespasses, as we also forgive them that trespass against us, and do not resolve to forgive our brethren; we do ineffect say, Lord condemn us, for we will be condemned : whereas he that doth good to his enemy even in that act, doth better to himself.

Again, Blessed is the man (saith St. James) that endureth temptation (viz. with patience) for when he is tried, he shall receive the Crown of life, *James*

1. 12. And this made *Moses* not only patient in his sufferings, but joyfull, esteeming the rebuke of *Christ* greater riches than all the treasures of *Egypt*: For saith the Text, he had respect unto the recompence of the reward, Heb. 11. 26. And well it might; for whereas the highest degree of suffering, is not worthy of the least and lowest degree of this glory, Rom. 8. 18. *St. Paul* witnesseth, that our light affliction which is but for a moment (if it be borne with patience) causeth unto us a far most excellens and eternall weight of glory, while we look not on the things that are seen, but on the things which are not seen, 2 Cor. 4. 17, 18. Where note the incomparableness and infinite difference between the work and the wages: light affliction receiving a weight of glory, and momentary affliction, eternall glory: answerable to the reward of the wicked, whose empty delights live and die in a moment: but their insufferable punishment is interminable and endless: As it fared with *Pope Sixtus* the fifth (who sold his soul to the *Deuill*, to enjoy the glory and pleasure of the *Papacy* for seven years) their pleasure is short, their pain everlasting: our pain is short, our joy eternall. What will not men undergo, so their pay may be answerable? The old experienced *Souldier* fears not the rain and storms above him, nor the numbers falling before him; nor the troops of enemies against him, nor the shot of thundring Ordinance about him; but looks to the honourable reward promised him. When *Philip* asked *Democritus*, if he did not fear to lose his head, he answered, No: for (quoth he,) if I die, the *Athenians* will give me a life immortall: meaning, he should be flamed in the treasury of eternall fame: if the immortality (as they thought) of their names, was such a strong reason to persuade them to patience, and all kind of worthinesse; what should the immortality of the soul be to us? Alas, *virtue* were a poor thing, if fame only should be all the Garland that did crown her: but the *Christian* knowes, that if every pain he suffers were a death, and very crosse an hell, he shall have amends enough. Which made the *Martyrs* such *Lambs* in suffering, that their persecutors were more weary with striking, than they with suffering: and many of them as willing to die as *dine*. When *Modestus* the *Emperours* Lieutenant, told *Basil* what he should suffer; as confiscation of goods, cruell tortures, death, &c. He answered, If this be all, I fear not: yea had I as many lives, as I have hairs on my head, I would lay them all down for *Christ*, nor can your master more benefit me than in sending me to my Heavenly Father, to whom I now live, and to whom I desire to hasten. And another time, being threatened in like manner by the *Emperour*: he bad him fright *Babes* with such *Bugbears*. His life might be taken away, but not his comferte, his head; but not his crown. Yea, persecutors, are but our Fathers *Goldsmiths*, (sayes *Bernard*) working to adde *Pearles*, to the *Crown* of the *Saints*. Whence *Gordius* could say to his tormentors, it is to my great loss, if you hate me any part of my sufferings: I could abound with examples

amples of this nature. No matter (quoth one of them) what I suffer on earth, so I may be crowned in Heaven. I care not, quoth another, what becometh of this frail *Bark my flesh*; so I have the passenger, my soul, safely conducted. And another,

If (Lord) at night thou grant'st me Lazarus boon,

Let Dives dogs lick all my sores at noon,

And a valiant Souldier going about a Christian atchievement; My comfort is, though I lose my life for Christs sake, yet I shall not lose my labour; yea, I cannot endure enough to come to Heaven. Lastly, Ignatius going to his Martyrdom, was so strongly ravished with the joyes of Heaven, that he burst out into these words; Nay, come fire, come beasts, come breaking my bones, racking of my body, come all the torments of the Devill together upon me, come what can come in the whole earth, or in hell, so I may enjoy Iesus Christ in the end.

I might shew the like, touching temptations on the right hand, which have commonly more strength in them, and are therefore more dangerous, because more plausible and glorious. When Valence sent to offer Basil great preferments, and to tell him what a great man he might be: Basil answers, Offer these things to Children not to Christians. When some bad, stop Luthers mouth with preferment: one of his adversaries answered, it was in vain, he cares neither for Gold, nor Honour. And when they offered to make him a Cardinall, if he would be quiet; he answered, No, I will not betray the truth by my silence, if you would make me Pope. When Valence the Emperour offered Basil great sums of money, and high preferment to tempt him: he answered, can you give me money that shall last for ever, and glory that will eternally flourish? When Pyrrhus tempted Fabritius, the first day with an Elephant, so huge and monstrous a beast as before he had not seen, the next day with Money and promises of Honour, he answered, I fear not thy force, and I am too wise for thy fraud. But I shall be censured for exceeding.

Thus hope refresheth a Christian, as much as misery depressoeth him; it makes him desie all that men or Devils can do, saying, Take away my goods, my good name, my friends, my liberty, my life, and what else thou canst imagin; yet I am well enough, so long as thou canst not take away the reward of all, which is an hundred fold more even in this world, and in the world to come, life everlasting. Mark. 10. 29, 30. I confess many are such Milkops, for want of Faith, and experience: that they are dishartned with Scoffs alone, but no need. For, if they should turn their words into blowes, and (instead of using their tongues) take up their swords and kill us, they shall rather pleasure than hurt us. When Iohn Baptist was delivered from a double prison, of his own, of Herods, and placed in the glorious liberty of the Sonnes of God, what did he lose by it? His head was taken off, that it might be crowned with glory; he had no ill bargain of it, they did but hasten him to immortality: and the Churches daily

prayer

prayer is, *Come Lord Iesus, come quickly.* Yea, what said blessed *Bradford*? *In Christs cause to suffer death, is the way to Heaven on Horseback;* which hath made some even slight the sentence of death, and make nothing of it. It is recorded of one *Martyr*, that hearing the sentence of his condemnation read, wherein was exprest many severall tortures, of *starving, killing, boyling, burning,* and the like, which he should suffer, he turns to the *People*; and with a smiling countenance saies; *And all this is but one death,* and each Christian may say (of what kinde soever his sufferings be) *The sooner I get home, the sooner I shall be at ease.* Yea, whatever threatens to befall him he may answer it as once that noble *Sparsan*, who being told of the death of his *Children*, answered, I knew well they were all begot mortall. Secondly, that his goods were *confiscate*, I knew what was but for my use, was not mine. Thirdly, that his honour was gone, I knew no glory could be everlasting on this miserable *Earth*. Fourthly, that his sentence was to dye. That's nothing, *Nature* hath given like sentence both of my condemnets and me. Wicked men have the advantage of the way, but godly men of the end; Who fear not death because they feared God in their life.

I know carnall men will either not believe this, or should they see it acted, (as in *Queen Macies* dayes) they would be amazed at it. And no wonder for to speak truth, *Faith* and *Patience* are two miracles in a Christian. A *Protestant Martyr* being at the stake, in the midst of furious and outrageous flames, cried out, Behold ye *Papists*, whom nothing will convince but *Miracles*; here see one indeed, for in this fire I feel no more pain, than if I were in a bed of *Down*, yea it is to me like a bed of *Roses*; and *Cassianus* reporteth, that when a *Martyr* was tormented by the *Infidels*, and asked by way of reproach, What *Miracle* his *CHRIST* had done; he answered, He hath done what you now behold; enabled me so to bear your *contumelies*, and undergo all these tortures so *patiently*, that I am not once moved; and is not this a *miracle* worthy your taking notice of? And indeed, what have we by our second *birth*, which is not miraculous in comparison of our naturall condition? It was no lesse then a miracle for *Zacheus*, a man both rich and covetous, to give half his goods to the poor, and make restitution with the residue, and, all this in his health. It was a great miracle, that *Ioseph* in the arms of his *Mistress*, should not burn with lust. It is a great miracle for a man to forsake *Houses*, and *Land*s, and all that he hath; yea, to hate *Father*, and *Mother*, and *Wife*, and *Children*, and his own life to be *Christs Disciple*. It is a great miracle, to rejoyce in tribulation, and smile death in the face. It is a great miracle that of fierce and cruell *Wolves*, *Bears*, *Lions*, we should be transformed into meek *Lambs*, and harmless *Doves* and all this, by the foolishness of *Preaching Christ crucified*. Indeed, they were no miracles, if nature could produce the like effect: But he must not look to stand in competition with grace, for which consult, *Phil. 3, 4.*

1. *Phil. 4. 13.* Alas, *grace and faith transcend nature and reason*: much as *reason doth sense*, for *patience* (rightly so called) is a *Prerogative royall*, peculiar to the *Saints*. It is well it *Philosophy* have so much wisdom, as to stand amazed at it. Neither is it true *Christian patience*, except 1. It flow from a pious and good heart, sanctified by the holy Ghost. 2. Be done in knowledge of, and obedience to Gods command. 3. That we do it in humility, and sincere love to God. 4. That it be done in faith. 5. That we aim at Gods glory (not at our own,) and the Churches good and our sufferings. 6. That we forgive, as well as forbear; yea, love, and return good to our enemies for their evil.

And thus you see how patient suffering is rewarded, both here and hereafter; that we lose what ever we do lose by our enemies, no otherwise than the husbandman loseth his seed: for whatever we part withall, is but seed cast into the ground, which shall even in this life, according to our Saviours promise, return unto us the increase of an hundred fold, and in the world to come, life everlasting. Mark. 10. 29, 30. But admit patience should neither be rewarded here, nor hereafter; yet it is a sufficient reward to it self: for, hope and patience are two sovereign and universal remedies for all diseases. *Patience* is a counterpoison or antipoison for all grief. It is like the Tree which *Moses* cast into the waters, *Exod. 15. 25.* for as that Tree made the waters sweet, so *Patience* sweetens affliction, as *Larde* to the lean meat of adversity. It makes the poor beggar teacheth the bond-man in a narrow prison to enjoy all liberty and quietty: for, the patient beleever, though he be alone, yet he never wants company: though his diet be penury, his service is content: all his miseries do not make him sick, because they are digested by patience. And indeed it is not so much the greatness of their pain, as the smallness of their patience, that makes many miserable; whence some have (and not unfitly) compared our fancies, to those multiplying glasses made at *Venice*, which being put to the eye, make twenty men in *Arms* shew like a terrible army. And every man is truly calamitous, that supposeth himself so: oftentimes we die in conceit, before we be truly sick: we give the battle for lost, when as yet we see not the enemy. Now crosses are either dangerous or light, as the *Disciples* or *Scholars* esteem them: every man is wretched, as he beleeveth himselfe to be. The tast of goods or evils both greatly depend on the opinion we have of them; and contentations, as an old man spectacles, make those characters easie and familiar that otherwise would puzzle him shrewdly. Afflictions are as we use them: their is nothing grievous, if the thought make it not so: even pain it self (saith the *Philosopher*) is in our power, if not to be disannulled, yet at least to be diminished through patience: very Gally slaves, setting light by their captivity, find freedom in bondage. *Patience* is like a golden sword in the hand, to break the stroak of every crosse, and save the heart though the body suffer. A sound spirit, saith *Solomon*, will bear his

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infirmity, Prov. 18. 14. Patience to the soul, is as the lid to the eye, as the lid being shut, when occasion requires, saves it exceedingly. Patience intervening between the soul and that which it suffers, to the heart whole, and cheers the body again. And therefore, if you take it, when you can passe by an offence, and take it patiently and quietly, you have a kind of peace and joy in your heart, as if you had gotten victory, and the more your patience is, still the lesse your pain is: for a light burthen at the arms end weigheth heavier by much, than a burthen of treble weight, if it be born on the shoulders which are made to be so; if a man set patience to bear his crosse, the weight is nothing to him, it would be if that were wanting: In a word, Patience is so sovereign medicine, that it cures and overcomes all: it keeps the heart from the hand from revenge, the tongue from contumely, the whole body from smart, it overcomes our enemies without weapons: finally, it is such a virtue, that it makes calamities no calamities. So you have seaven Reasons of patience there are nine more in the Originall that should follow, but hasten to the uses &c. An end of the second part: the Third and last follows,

POSTSCRIPT.

FOR the Readers good, and that the Vendor may not want sorts, to serve his two penny customers: (for he meets with few that will buy him more, be the Book of what bulk it will.) I have stooped so low as to cut these sinall shreds out of a whole piece of rich *Scarles*. And doce out so much *Ambergreece* in these little papers, as may accommodate both the poor, and penurious. Though I foresee the disingenuity of not a few; who not considering the worth, nor quantity of matter crowd'd in, but the number of leaves: will offer him for each two shrets, the price of a Ballad. Notwithstanding in case any shall repent their bargain, they shall be intreated by some or other I presume to take their money again, after they have read it.

So many as would have the Originall, out of which these seaven Chapters, and the foregoing eleaven are taken; (a Book containning as good as fourscore the like Chapters) need but repair to the Stationers, Or in case the Fier has prevented; they may be had where these pieces are sold.

Then that hundreds may be undeceived, who having bought so many of my small pieces, as are conteyned in my *Christian Library*: suppose they have all my *Lucubrations*, when they have not one half: for what I have published, cannot well be bound up in less then four Volumes. And that the several Stationers, that have the Coppies; may not when I am gone so serve me, in Printing them together with *Tables*, (with out which they are nothing so useful for *Schoolers*.) I think it not amiss

to give them thereof a hint, that so they may better inform themselves, if occasion shall happen.

As for prevailing with some one against the time I shall leave the World which is neer at hand, (should I make it my humble and universal request.) to take up my Trade, In giving a few lines of good counsel, to those poor ignorant and impotent wretches, that do not so much as know they have pretious and immortal souls that must live everlastingly in *Blisse* or *Woe*: that is when he shall hear them swear, Curse, Scorn, &c. As he sees an opportunity of doing good, or some likelyhood of stopping them in their way to destruction, whether they are posting blindfold, and headlong I have very small hope. Though I will forbid the best pate alive to devise a better way for a private Christian, to express his love and thankfulness to *Christ*, who hath done and suffered for, given and forgiven so much to him: or how he shall better discharge his duty to his Neighbour, or Country, or do so much good at so cheap a rate: For hereby he shall endeavour, and not without some hope, (God blessing the meanes) the saving of Ten thousand souls; with the expence of five times ten shillings. Which project that ever it was put into my minde, I account the second incomparable favour, that ever I received in so much that I can never enough admire! The coldness of mens charity and love; and yet the strength (as they pretend) of their faith; and fervency in prayer. Yea, how should it other then cut the hearts of those that have felt the love of *Christ*, or that have any Christian blood in their vaines; to hear him so wounded at home with oaths and blasphemies abroad with reproaches, who is the life of their lives, and the soul of their souls: To see multitudes go blindfold to Hell, and no man offer to stop or check them, before they arrive there from whence there is no redemption. Yea, how should it not make all that are themselves got out of *Satans* clutches; to plot, study and contrive all they can, to draw others of their brethren after them.

True some fooles think me alittle crackt in brain, for putting a paper into mens hands when I hear them blaspheme the name of God, and wound their own souls: But when I consider how our carnall Friends will curse us, when they come in Hell: that we did not our utmost endeavour to stop them, I can hardly forbear to lay hands upon a Drunkard, Blasphemer, Adulterer, Murderer, &c. to stop him from the evill, he is about to execute, and to kneel down upon my knees and beg of him, that he would not so desperately damn his own soul. As let me ask our discreet ones but this question? Had we stood by when Adam was between the perswasion of his Wife, and the precept of his God, when the one said Adam eat, and the other said Adam eat not, for if thou dost thou shalt dye the death, and all thy posterity. Had it been an ill office to have cryed out and said? O Adam take heed what thou dost? Or would he have had cause to complain of being prevented: I trow not

Yea, I think it had been a seasonable peice of high friendship; and none can deny it. And indeed could a man save his brothers soul, by so doing (as probably and for ought he knows he may, *Iude 23. James 5. 19, 20. 1 Tim. 4. 16.*) he needed not much to care, though the *World* reputed him a madman, and spent a thousand of their simple verdicts on him, see *Deut. 12. 3.*

And yet as if *God* and *Christ* (as well as those graceless and pitiful ones) were altogether friendless, where is the man to be found, in all the three Kingdoms? That like *Paul* at *Athens*, (who was so stirred in his spirit, when he saw the City wholly given to Idolatry, that he not only blamed them for their ignorance, and superstition, but he daily disputed with them in the market, and with any that he met: though he was grievously mocked, both by the Epicurian and Stoick Philosophers, together with the rude multitude as a Babler, and a setter forth of strange Gods, *Acts 17. 16.* to the end of the Chapter) will so much disparage, or disquiet himself in the open streets, as to speak a syllable, to save a soul that is invaluable; and to vindicate the honour of *God*, which we are bound to redeem with our own lives. And why forsooth? but this, they shall be censured by the thronge as indiscreet, and reviled for so doing.

But let men look to it, for what our Saviour hath plainly forewarned us of *Mark 8. 38.* will prove a dreadfull Text, to a great many of our indiscreet, and white livered *Nicodemases*. What I speak is not at random, I know well what hath been the product of a little good conscience given to me, when I was a youth: It proved not only the saving of my soul, and the occasion of composing, my many well approved of peices of practicall Divinity, (in which *God* hath made my pen, an instrument to serve him, and me a president without a president: for never did I insufficiently duncce put pen to paper, upon such an account, without becoming a fool in print. (But the same also hath occasioned me, to give a thousand pound in such Books as are most likely to prevaile with sinners, and with such success, that I would not have them ungiven for a thousand worlds.. Yea, possible it is, that there are hundreds now in *Heaven* praising *God*, that ever I presented them with a few lines. Nor do I slightly overlook what I have gained (though its well known I hate and scorne gifts) by giving and that in a threefold respect. Nor the providence of *God*, in having preserved me alive in a dying condition almost these forty years. And withall, made me (the most bashfull of other cases) as bold as a Lyon: in not fearing to discharge my duty and conscience in this particular to any, be they what they will: though to the hazard of all that can be taken from me. Though these unreasonable men, (as the Apostle stiles all that have not faith: *2 Thess. 3. 2.*) make me many times wish that I had the Wings of a Dove, that I might fly away, and be at rest. *Psal. 55. 1. to 9. Jer. 9. 1. to 10.*

But with me, when the Apostle himself was driven, to speak for me

more to this purpose, 2 Cor. 10, 11, and 12, Chapters that he might indicate himself to those, that had prejudice against his person least they should slight whatever he spake, or wrote unto them. 2 Cor. 10. 10. What speak is to the glory of God, and for others good were I not compelled by them so to do. O that some or other would have the wit, generosity, and Magnanimity, to lay what I have foolishly spoken, sufficiently to heart.

I know how I am censured for my passion, (or rather compassion and consideration) and indignation, for my indiscretion in answering Scoffers, when they spurn against the means to be saved, and make themselves merry with their own damnation. Nor can I excuse my self, though I use the best wits I have, in observing circumstances. For, I am (full sore against my will) too much like *Jonah* for passion. *Jonah* 4. 4, 8, 9. And like *Iob*, in handling a good cause ill, most unlike him in patience, and yet in purpose desire and indeavour perhaps really, and practically in some other cases, and I hope in Gods acceptance as patient as he. Nor can be denied, but he that hath faith or any one grace in truth, hath all other graces in the same measure with it, though not alike conspicuous apparent and manifest. For which read Mr. *Downams Christian Warfare* First part 46. Chapter 3. Section to 9 p. 614, and Printed Anno 1612. And who reads the same will give me thanks for pointing him to it. But what if God findes it meet? to deny me the gift of talking, and that Christian prudence which were to be wished, both to humble me and to harden his implacable enemies, that deny and refuse Christs offer, and their own mercy, (As much worse were it for me if I had not more to overcome and to humble me, then ordinarily other men have.) who can do well? or if any be so minded, let them minde well, what the Apostle speaks. *Philip*. 1. 28, 29, 30. and lay their hand upon their mouth. *Iob*. 40, 4, 5.

Men may think as they please, but thirty years experience (for so long have I been pudling in a *Wasps nest*) hath taught me, that mild and gentle words, to such *Mad-dogs* as fly in their *Makers face*, and wound their souls, as oft as they speak: may cause them to flee and scoff, but no more stir or move them, then a soft, knock, or call, will awaken one out of a dream, or dead sleep. Yea, a mild reproof, does but encourage wickedness, and make it think it self so slight, as that rebuke importeth. To say to hardned sinners, as *Ely* to his sonnes why did you so, is no other then to shave that head, which deserves cutting off. Nothing will cut a Diamond, but a Diamond, nothing will ease the Plurisy, but letting of blood, Such as are sick of a dead Appoplex, must have both stronger, and double the quantity of Physick that others have. But that beesbrained fellow *Scallegar*, had his ears bored with thunder, when nothing else would do it. Yea, the enchanted *Asse* in *Lucian*, returned to his proper shape

again, when he saw himself in a looking glasse. And the *franklin*
returned to his *wiss*, reposes him his best friend, that hath bound
beat him most, as I have found by not a few of them, but see *Prov*

In Page 14 Line 29. For *displeased in his body*, read *diseased in his body*

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• F. P. S. •

...and to be able to do so, it is necessary to have a good knowledge of the principles of the art of the printer, and to be able to apply them to the work of the press. It is not enough to know the principles, but it is necessary to be able to use them in practice. The printer must be able to judge of the quality of the work, and to be able to correct it when necessary. He must also be able to manage the press, and to be able to do so in a way that is efficient and economical. The printer must be able to do all these things, and to be able to do so in a way that is consistent with the principles of the art of the printer. It is not enough to know the principles, but it is necessary to be able to use them in practice. The printer must be able to judge of the quality of the work, and to be able to correct it when necessary. He must also be able to manage the press, and to be able to do so in a way that is efficient and economical. The printer must be able to do all these things, and to be able to do so in a way that is consistent with the principles of the art of the printer.

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